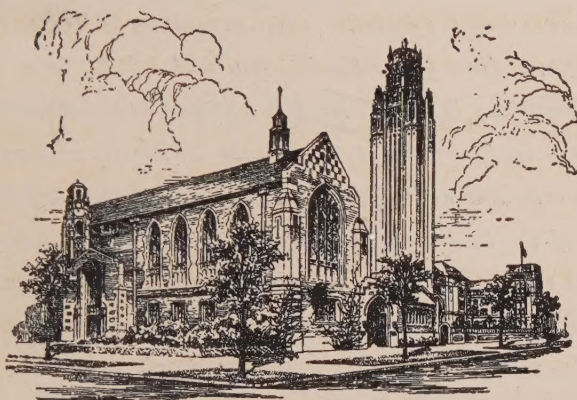


Volume XXXII

NOVEMBER 1942

Number 4

The Chicago Theological Seminary REGISTER



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1883-1942

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BENJAMIN W. ROBINSON

Peacefully, as he had always lived, Benjamin W. Robinson, Professor of New Testament Interpretation at The Chicago Theological Seminary since 1909, died May 22 after a brief illness following a cerebral hemorrhage. Memorial services were held at the Seminary on May 29, Dr. Robinson's fifty-ninth birthday. Born in Philadelphia in 1883, he was graduated from the University of Chicago in 1901 and received a Doctor of Philosophy degree from the same institution in 1904. He received a second Ph.D. from Columbia in 1906 and a B.D. from Union Theological Seminary in 1907. He was a Fellow at the American School at Jerusalem (1907-8) and studied in the University of Berlin (1908-9). He was ordained a Congregationalist minister in 1909 and joined the faculty of the Seminary in that year. His books include The Life of Paul, The Gospel of John, The Sayings of Jesus, and Jesus in Action.

Beyond being a scholar and writer on New Testament themes, Professor Robinson was pre-eminently a teacher deeply beloved by a successive generation of students. His modest, gracious character and his deep devotion to Jesus drew to him the affectionate regard of a host of theological students during the last third of a century.

President Palmer said of him: "It has been a great joy to have the life of Jesus presented to our students all these years by a man who, in his own person, exemplified the spirit of Jesus as perfectly as any man I have ever known."

At the memorial service in Graham Taylor Hall three brief addresses were made—Professor Spinka, '16, speaking for the Faculty; Dr. Clifford Manshardt, '22, for the alumni; and Rev. Melvin Lynn Frank, '41, for the students. These addresses are published in the following pages.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary 5757 University Avenue, Chicago, Illinois. Entered as second-class matter, April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary **REGISTER**

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational-Christian Ministers of the Middle West*

FRED EASTMAN, *Editor*

VOLUME XXXII

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TRIBUTES TO DR. ROBINSON

I. FOR THE FACULTY

By MATTHEW SPINKA

IT IS my valued privilege to pay a tribute in behalf of our Faculty to our friend and colleague, Benjamin W. Robinson. My acquaintance with him goes back to the opening day of the Seminary in the Autumn Quarter of 1913. As an entering student, I reported at his office in the old Fisk Hall of the Seminary on the West Side, for he served as registrar at the time. The impression which he made on me on that first meeting I shall always cherish. He rose to greet me and treated me with such marked courtesy and kindness that I, an immigrant boy, not used to having people behave with any special politeness toward me, was well-nigh overwhelmed. Throughout the three years of my Seminary course, my original impression of him was only deepened; to this day I like to think of him in the light of that first impression.

Professor Robinson faced a difficult task when he came to the Seminary in

1909, a young scholar of twenty-six although already holding two doctorates. For the Seminary, along with American Protestantism in general, was passing through a painful period of readjustment from what we today would undoubtedly call the conservative religious point of view to a more liberal one. Shortly before Professor Robinson came, the theological point of view of one of his predecessors had proved unacceptable to the temper of the Congregational churches of that period. What was needed was a transition from the older conservative view to the new which would not result in major tragedies for the students and the churches. For such a task Professor Robinson was admirably suited. He had almost tender sympathy and touching solicitude for those of his students who had to make the needed readjustment. I believe that spirit was characteristic of him to the very end. No matter how keenly conscious of the yawning gulf between the

older conservatism and the newer liberalism his students were in some other classes, his positive affirmation of the spiritual values of the new liberal point of view helped them to make the change easily.

I found little reason to change my mind in regard to my estimate of Professor Robinson when I myself became a member of the Faculty. Although he was in possession of all the tools of a technical New Testament scholar, he chose to become primarily an interpreter of the spirit of the Galilean Prophet. But his interpretation was based upon a painstaking scholarship which gained for him the recognition of his New Testament confreres. He had the linguistic mastery essential for his professional studies, and, as the result of his extensive travels in the Bible lands, he was at home in the geography of the Holy Land. But his chosen field was not that of technical scholarship. With the exception of his commentary on "First Peter" in the *Abingdon Bible Dictionary*, his published books all deal with the task of mediating and interpreting for the student, the minister, and the layman the insights derived from his professional studies. That he was abundantly successful in this task his students unite in confessing. He interpreted the spirit of Jesus with a mystical insight which naturally led him to make the Gospel of John his favorite. It was because of his spiritual kinship with the writer of that gospel that he was led, by this inner affinity, to choose it for his major study. Thus he was able to accomplish what in the academic career is admittedly a difficult feat, namely, to combine scholarship with religious insight and devotional spirit. All who recall the address by Professor Irwin on the occasion of the opening of the Spring Quarter this year, regarding the failure of many technical scholars to convey, along with their generously displayed erudition,

also a sense of personal religious devotion will agree that Professor Robinson served as an example of the happy combination of the two.

In the inner circle of our Faculty, Professor Robinson was quiet, modest, retiring, unassuming, and thoroughly loyal. If the distinctive virtue of Christianity is humility of spirit, then our colleague conspicuously exemplified that all-too-rare virtue. He did not strive or cry aloud. In fact, in many a Faculty meeting he never said a word. In his personal contacts he was gentle and courteous, and we shall not easily forget the experience which many of us undoubtedly have had of being called on the phone and hearing Ben Robinson's quiet and almost self-deprecating, "It is only Ben." And yet his qualities cannot be summarized as merely passive, quietistic: no one who has read his last book on *Jesus in Action* (which, by the way, has been included among the outstanding books of the year by a committee of the American Library Association) could be left in the slightest doubt on that point. He admired the positive, aggressive spirit of Jesus' love and humility and undoubtedly strove to share it.

I do not pretend to know that his was a life which was rendered understanding and sympathetic because of suffering during his earlier years, but I have often imagined that it was so. He did not complain. But one learns to recognize those whose spirit has been purified by suffering, either physical or spiritual, for they live on a deeper level. No dazzling brilliance of intellect can compensate the essential shallowness of an otherwise gifted man who has not been chastened by suffering. I imagine that a great deal of Professor Robinson's sympathetic helpfulness to others had its source in some such personal experience.

In short, I believe that our friend and colleague found the secret of life in con-

sciously merging his own personality with that of his Master, so that he could in aspiration say, "For me to live is Christ, and to die is gain." To be sure, he would be the first to assert that "he has not yet attained," but he would also add, "I press forward toward the goal." Accordingly, speaking in behalf of his Faculty colleagues, I gladly pay this tribute to his memory. His passing, in the words of

Henley written in memory of his sister Margaret, may likewise be described as "the shining peace." I imagine him saying with this poet:

My task accomplished and the long day done,
My wages taken, and in my heart
Some late lark singing,
Let me be gathered to the quiet west,
The sundown splendid and serene,
Death.

II. FOR THE ALUMNI

By CLIFFORD MANSHARDT

[Dr. Manshardt, of the class of 1922, after distinguished service as head of the Sir Dorabji Tata School of Social Work in Bombay, has returned to Chicago to become the executive director of the Bethlehem Community Center and to lecture on modern missions at the Seminary.]

THE Chicago Theological Seminary of twenty-five years ago was a seminary great in human values. Dr. Ozora Davis was at the helm, and the faculty of Ward, Walker, Beckwith, Taylor, and Robinson was a group which, to a man, was interested in the personal problems of each individual student. The student body then was small, so that none of us was lost in the larger group.

I came into the Seminary out of World War I, seeking satisfactory answers to the many troublesome questions which had been posed to me as a soldier in that war. I entered Dr. Robinson's class, in the first instance, because New Testament was required. I continued New Testament study to the point of securing a Master's and a B.D. degree in the department, because Dr. Robinson succeeded in making the New Testament a living book for me.

When I entered the army, black was black and white was white; the saints and sinners were divided. But when I came to see so-called sinners surpassing many

saints in essential goodness, I began to wonder. The religious teaching of the denomination in which I was reared was largely "Don't, don't." Religion was a matter of negative goodness. It was Dr. Robinson who first emphasized for me the positiveness of Jesus' teaching. Under his guidance I came to see religion as creative living and gained a new appreciation of Jesus as a vital leader.

Though Dr. Robinson, as a youthful teacher, was surrounded by a galaxy of New Testament stars, including Burton, Goodspeed, Votaw, and Case, Dr. Robinson dared to be unconventional. In his approach to the New Testament he studied the essential documents, but he was always pressing for the life behind the documents. Mystical by temperament, he made intuitive leaps, which, although they may not always have been supported by orthodox interpretation, produced fresh insights. He really lived with Jesus, Paul, and John and helped his students to live with them.

We in Dr. Robinson's earlier classes

were privileged to share in *The Life of Paul* and *The Gospel of John* before these volumes were published. As a young Seminary student I went out one summer to teach Bible in a small college. A few years later I met one of my former students, who told me that he had just read a book by Professor Robinson on Paul and that it was amazing how similar Professor Robinson's ideas were to my own. I had to confess to my old student that the matter was the other way around, as Dr. Robinson had been my guru. But the impression that Paul made upon me, through the interpretation of Dr. Robinson, has stayed with me through my missionary career—for it was Paul who was the greatest of missionaries.

Professor Robinson, entering the class-

room with a shy, almost apologetic manner, became a different man as he lost himself in the art of New Testament interpretation. His countenance glowed, and for the moment, though he was with us bodily, he was living in the first century.

I do not know what rank Professor Robinson will be assigned as a New Testament scholar; that is for others who are better qualified than I to speak. But the older I get, the more convinced I am that one of the greatest functions of any teacher is to implant a love of his subject in the minds of his students and to make a lasting contribution to their personalities. Judged by these standards, Professor Robinson excelled and has enshrined himself in the hearts of the older alumni as a creative teacher and an understanding friend.

PRAYER

Used in the Ordination of a Student

By DR. ROBINSON

Rock of Ages, God of the centuries, come very close to our hearts in this hour. Under thy power may these four walls which surround us dissolve and recede and change until we shall feel ourselves in thy home.

Then take us up the stairway with Thee to the Upper Room where we may enter into intimate communion with Thee. May we hear Thee calling our brother and ordaining him to thy service. May he feel the unbroken succession of thy servants through the ages. May he share in the pioneer spirit of thine apostle Paul of Tarsus. May he partake of the spiritual insight of Augustine, the conviction of a Savonarola, the appeal of a Francis, the courage of a Luther.

And may we who serve with him in this church uphold his hands and show our loyalty in all our undertakings together.

And now we lay hands upon our brother in symbol of imparting of the spirit which Jesus our Master gave to his apostles, which they in turn gave to others who have touched the centuries even down to ourselves. As Elijah gave his mantle to Elisha, so may a double portion of thy spirit rest upon thy chosen one tonight. May he add to the spirit of his fathers that new spirit of devotion to human brotherhood which he has received in these last years from his fellow-workers. May his eyes be opened that he may see the mountains all round about filled with the "Horsemen of God."

III. FOR THE STUDENTS

By MELVIN LYNN FRANK

[Mr. Frank, of the class of 1941, is the minister of the Olivet Congregational Church, St. Paul, Minnesota.]

WE HAVE come here because we have had a friend. To some of us he was a comrade that "sticketh closer than a brother." For others his friendship was like the hospitable shade of a mighty tree. Dr. Robinson wanted above everything else to be a friend.

I know a small boy who spent two days with Ben Robinson once, and he has ever since called him "Uncle Ben." For that boy he was "Uncle Ben, who knows all about Jesus." As students we had a name of high affection by which we called this man—"Robbie." And he rather liked it when informally we called him "Dr. Robbie." Little it matters by what name we spoke of him. It was always the name of a friend.

I want to share with you what we recent students and graduates have found in him. Can we put the sea into a bucket or in a few minutes tell the meaning of a friend or teacher or master-spirit? No. But in a bucket there can be water enough to prove the salt of the sea. Three things I can say:

First, this man was a teacher because he loved the truth he taught and because he cared for those who came to learn. Scholar he was, and in his courses we touched only the fringe of his wisdom.

Always his classes were shared experiences. Students were not out there at the receiving end of a transmission system. Dr. Robinson endeavored to make learning a group adventure and a personal thrill. And when you made some new discovery, which he had known long since, he always listened as if he had never heard it before. Questions asked by ten genera-

tions of seminary students Professor Robinson heard with such interest no one would have guessed the problem had often been raised. Something of the infinite patience of God was in him, deep furrowed in his face.

As a teacher he loved it here. He rejoiced in these towering buildings hard by the quadrangles of his university. Here on this campus in the early days he was a student and graduate scholar. Here he had studied the Greek classics before he turned to the New Testament. Here he came into his own as teacher. It was his niche, and he loved it.

Second, some of us remember how Dr. Robinson tried to impart a perspective of fifty thousand years. He had won the summit that gives the far view. It was the thing that made us feel there was a timelessness about him. He could look back and see how far this human race has come since the ideal of love first had a chance. He believed that in fifty thousand years there will be a brotherhood of love—if we are patient and make our contribution of intelligent good will.

You can live in this world with a perspective like that. This Ben Robinson knew. There is no glossing over the present bath of blood and holocaust of hate. You stand off there with God and know that war and enmity are doomed. These little systems have their day; God has forever.

In this man's eyes there was the reflection of the far-off light. Like Pilgrim going toward the celestial city, he could not see the wicket gate whereat to enter in, but he could see the light. What he had learned he wanted us to know too.

The world is wide in time and tide
And God is guide.
Then do not hurry.

Third, more than New Testament criticism came to us in Dr. Robinson's classes. There was a sense of Jesus and John and Paul and the early church in them. Palestine became a familiar country. Jesus and the Evangelist and the Apostle spoke through the simple expressions of this teacher.

He was always seeking the spirit that was in them. So the New Testament was always the *New Testament* and never became "old stuff" for him. Benjamin Robinson came to its pages ever humble, ever eager for the insight he had never achieved, always struggling to be ready for the new truth to break from out the book.

Exciting as Dr. Robinson found the study of the New Testament, there was more to it than scholarship could unfold. His classes were not scholar factories. They were experiences of the Christian

life. He wanted us to be good minister with a gospel to preach.

What is the crux of this gospel? "Dr. Robbie" found it in Jesus' positive relation to the Kingdom of God, in the active faith of the early Christian church, and in the affirmative service of selfless men. It was the religion of the book and the faith of the church coming into dynamic expression in the life of a person.

In his last book, *Jesus in Action*, so recently published, Dr. Robinson puts what he meant into that word "action." There is religious power in a person! That is what he saw in Jesus—in his love and good will and selflessness.

That is what he lived with and worked toward for a lifetime. He held it up for us. And when we worked with him, we made the great discovery about him. Like the flower that is turned toward the overmastering sun as it grows, so Benjamin Robinson grew toward Jesus and God. That is how his life was bent.

AMOS ON STATE AND RANDOLPH STREETS

By JACOB J. WEINSTEIN

[Dr. Weinstein, rabbi of K.A.M. Temple, Chicago, delivered the following address as one of a series on the "Biblical Roots of Democracy" during our Ministers' Week conference last winter. Many who heard it requested that it be printed. A somewhat condensed version has already appeared in the Christian Advocate. By permission of the editor of that journal and of Dr. Weinstein we now publish it in its original form.]

THE words of Amos, a farmer from Pleasantville, which he saw concerning the nation, and which he spoke to the crowds on State and Randolph, two weeks after the bombing of Pearl Harbor, in the days of Franklin Roosevelt and Adolph Hitler.

AND HE SAID:

The Voice has again come from Jerusalem
And the warning, from the high places in
Zion
That blood and sweat and tears shall pour
abundantly,
And the green pastures shall be whitened
with the bones of youth.

THUS SAITH THE LORD:

For three transgressions of Nippon,
Yea, for four, I will not reverse the Judgment of Doom;
Because they took Manchukuo with deceit
And threshed the patient Chinese with sledges of steel;
And ignited dynamite of air and sea with the pipe of peace;
So will I send a fire into the house of the Sun-Emperor,
And it shall devour the palaces of Hirohito
And the mighty houses of the Samurai.
And the rising sun shall set in darkness of blood.

THUS SAITH THE LORD:

For three transgressions of Italia,
Yea, for four, I will not reverse the Judgment of Doom,
Because they rained death upon the inhabitants of Ethiopia
And called the shell-shattered bowels of the dusky people
"Beautiful as orchids flaming from the ground";
Because they played the jackal to the raging beast from the North;
And betrayed the brotherly Covenant for gains of Empire,
I will send a fire against the walls of Rome
And it shall devour the strutting Caesar from the high balcony,
And strip the black shirts from an enslaved people;
Thus shall liberty be restored to the sons of Mazzini,
Laughter and song to the people whose speech is sparkling wine
And melts like music in the ear.

THUS SAITH THE LORD:

For three, aye, for thirty, transgressions of Germania
I will not reverse the Judgment of Doom;
For they loosed the dogs of war on all mankind,
And branded the flesh of myriad innocents with a double cross;
They devised devilish devices of destruction,

Turned my vaulted chambers into arsenals of death,
Streaked the wide savannahs of the air with furious dragons of fire.

Yea, they harness the waves of the air to parachutes of lies,
And drop the subversive word into the wells of living waters
To breed suspicion and rancor in the councils of free nations,
To set white against black; rich against poor; Gentile against Jew,
And make of no effect the will of the fair-minded.

Terrible and dreadful is this bitter and impetuous nation
That marches through the breadth of the earth
To possess dwelling-places that are not theirs;
Their law and their majesty proceed from themselves;
But, lo, I have raised the Stalin rod of my vengeance,
The resolute Bear of the East, whose paws are hammer and sickle,
To pursue him with the fury of an east wind,
And hold his panzers in an icy grip,
Until the Lion and the Eagle have recovered their strength,
And the Day of final Reckoning shall be at hand,
And the sons of violence shall be winnowed like chaff.

The Day of Judgment and of Reckoning;
the Day of the Lord, indeed!

But think not, O people of Chicago, that this will be a day of light and rejoicing, a day of carousing and carnival. It will be a day of penitence and deep searching of soul, a day of confession and true atonement. Think not that ye are the chosen of the earth, inasmuch as I have cast your lives in pleasant places, and given you the kidney fat of wheat and the rich corn, that ye have become the millers and meat-packers for the world. Think not that ye

are set above my other children. For your people are but branches of my planting in lands across the seas. Ye are a nation of Nations—in you is all of Europe and Asia and Africa. Think not that the cushions of water about your lands are shields from the pestilence that walketh by day or the arrow that flieth by night.

Egypt was mighty in its day, and Babylon no less. Assyria called itself "Invincible Eagle," and Rome anointed herself "Mistress of all Lands and all Seas." Yet, I destroyed these mighty empires, their fruit from above, and their roots from beneath. Their names are but faded echoes in the ear of Time, and their vauntings, the babbling of children.

People of America, take this to heart and consider it well. Ye have I endowed more richly than all other nations. Ye have I given soil veined with silver beneath and crowned with fields of golden grain. Ye have I given forests of good wood, and lakes and rivers abounding in fish. And I have brought you tested men to match my mountains. Therefore, do I expect of you a double responsibility, and will visit upon you all your iniquities. Simple and just is my rule: "From each according to his abilities; to each according to his needs." I have set this plumb-line in the midst of the people.

For, have ye not heard that the Earth is mine, and all that is therein? Hath it not been proclaimed aforetime that the Lord God is Father to all; that the children of Manchuria, Ethiopia, and Andalusia are as dear unto me as the children of England and America: Wherefore, then, did ye smugly wrap thy oceans about thee and turn thy broad back on Europe's woes that time my servant Woodrow Wilson pleaded that ye rise to your high-born part and create a *league of nations* in the image of the United States? Where was thy brotherly heart when the Chinese perished, and the Ethiopians were murdered,

and the Spanish massacred by the unrepentant sons of Edom, the streamlined barbarians of earth? Did you not say, as Cain of old: "Am I my brother's keeper?" Two mighty oceans of water will not dilute the brother-blood in the heart of my creatures. Therefore, the very ground cries out with the blood of the innocent and will not open itself to thee until every drop of blood, drawn from my abandoned children, is recompensed by one drawn from the callous of heart. It will go ill with thee, but by Justice, and Justice alone, can the Earth endure.

[*At this point there is an interruption. A woman shopper in a very expensive fur coat and wearing a diamond wrist watch, yawns audibly, takes out her jeweled compact to powder her nose, while whispering, not too softly, to her neighbor: "There ought to be a law against these Communists. They're bad for business."*

Amos hears part of this whisper and directs a few remarks to the disturber.]

Hear this word, ye contented cows in mink's clothing;
That dwell in the suburbs of Chicago;
That oppress the poor, that crush the needy
That say unto your husbands: get riches
That we may feast in splendor and ride in limousines.

Lo, surely the day shall come upon you
That ye shall be taken away with hooks
And the survivors of you will scrub floors and plow fields;
And give the favor of your smile for a crust of dry bread.

As the seed of apple trees bringeth forth apples;

And the seed of all growing things yieldeth fruit after its kind,

So is the present state of the world the harvest of your individual planting.

Therefore, seek not beyond the seas and above the skies the cause of the world's agony. But closer—nearer than hands and feet; in your hearts and in your minds. Nations are but the gatherings of the people

States are but the embodied will of men and women. Evil nations do not spring from good people.

Therefore, look into your hearts; seek, and ye shall find:

That ye have sold the righteous for silver,
And the needy for a pair of shoes;
That ye have panted after the dust
Of the Earth at the head of the poor
To add field unto field, and house unto house;
Ye have blinded the eyes of your judges with bribes,
And corrupted your officials in various subtle ways.
Ye have silenced your holy men with sops of charity,
And hated him that spoke uprightly in the gate,
Saying to your Prophets: "Shut up! Prophecy not!"

Ye have thought that a little prayer here,
A little charity there, would salve your conscience
And bring atonement with your Maker.
But ye cannot pull the wool over my eyes,
And flatter me with sweet-scented oils;
For I hate, I despise, these bribes;
I will not accept them;
Neither will I regard the peace-offerings of
your pet charities;
But let Justice well up as waters,
And righteousness as a mighty stream!

Woe to you that were at ease in Zion,
And secure in the vastness of America;
That put far away the evil day,
And caused the seat of violence to come near
Who lay upon beds of ivory,
And ate fatted calves out of the midst of the stall,
And anointed yourselves with chief ointments
And were not grieved for the hurt of the stranger and the poor.

Ye have stored up grapes of wrath;
Ye have "sown the wind, and will reap a whirlwind."

For days come which will be days of darkness and not of light.

They will be known as the years which the locusts have eaten.

Lamentation shall be in all the broad places.
And they shall say in the streets, "Alas, alas,
her boy has gone down with the ship in Pearl Harbor,

And the son of such a one died in Manila;
The husband of this young bride was killed in Singapore;

And the father of that one met his death in the air over the Southern Seas!"

The voice of sorrow will be heard in the land
As the mourning for an only son,
And the end thereof as a bitter day.

Thus shall all the stored-up violence be expressed

And ancient wrongs be requited in blood.

Then will the remnant of the people be sound,
And get them a heart of wisdom at last,
And raise up again the fallen tabernacle of David;

A permanent Assembly for all nations;
A Court of Justice for all peoples.

And Peace, girded by Justice, shall come back to earth,

And men will turn their swords into plowshares,

And breathe freedom from the four winds,
With none to make them afraid.

Behold, the abundant days come,
That the plowman shall overtake the reaper,
And the treader of grapes, him that soweth seed;

And I will restore the captive peoples to their lands,

And Israel to his long-promised land.

And men shall build the waste cities and inhabit them;

They shall make gardens, and eat the fruit of them.

And Man shall no more be plucked up out of the land which is his home.

On that day alone shall man inherit the earth,
And be worthy of his God.

I CAME BACK TO CHICAGO

I came back to Chicago,
And saw the Loop in midnight profile.
Gone is the garish look-me-over lighting of the Wrigley tower,
Gone is the glare of buildings shining in illuminated competition.
Come is the mystery of the skies above the works of men,
Skies now almost blue instead of black,
Clouds now faintly pink with reflections from the canyons.
Come is the loveliness of finger-towers
Discreetly slipping into gloves of ghostly smoke.

I came back to Chicago
And tumbled down before a fireplace.
The pungent flames smiled back at me.
Why not?
Around me were three friends.
And one read poetry,
Poetry from souls still searching.
As it had done so frequently, the voice brought forth in me
The longing and the sorrow and the joy
That comes with sharing friendship's love.
And I knew that there is work to do,
A work that can be done.

I came back to Chicago,
And tripped my toes in sheer excitement.
The people—my friends—they're just the same—
But no, they're not.
Thank God, they're not!
They've gone ahead:
Their dreams, their living, their courage, their delight
All have a deepened zest,
Their fellowship a thrilling tingle.
I must hurry—they're striding off—oh joy, how brisk their walk.

I came back to Chicago.
The carillon boomed its "Gloria" every hour,
The symphony played a mystic "Holy Grail,"
The lake throbbed on beneath its frosted whitecaps
And I prayed—"Oh God, let Chicago be forever in my heart."

—FRANCES EASTMAN, '41

THE FUNCTION OF CHURCH MUSIC

By FRED W. NEAL

[Mr. Neal, who was graduated from the Seminary in 1940, and is now working for his doctorate in the Divinity School, has been the Seminary organist and choir director in recent years. He is working in co-operation with Mr. Barrett Spach, our instructor in music, whose companion article follows.]

MUSIC will not make you religious. It may help you to think thoughts of the grandeur and glory of God. It may present the whole drama of divine salvation. It may help you to feel a warm spiritual glow. It may make you feel uncomfortable or depressed with a consciousness of sin. But it will not save your soul.

Music may bear you on wings of song clear to the threshold of paradise, but you yourself must make the final step that carries you beyond the threshold into communion with God.

Strangely enough, music conveys no intrinsic religious message of its own. A fine organist may play Bach's choral prelude, "Credo," whose sturdy character and faultless counterpoint dramatize more effectively than any other musical setting of the Creed that confession of faith, "We all believe in one God." But listening to that matchless chorale does not teach you the faith, nor does it settle any point of church doctrine.

As further illustration of this fact, one of the popular selections requested for wedding services in Hilton Chapel is a choral prelude by Bach entitled, "I stand with one foot in the grave."

Try this test sometime. When you have a group of friends gathered together, play a recording of some symphonic tone-poem, for example, one by Richard Strauss or Claude Debussy, without announcing the title. Ask your guests to guess what the composer is attempting to describe. You will find as many interpre-

tations as the experience or imagination of your audience can provide. Very few, if any, will even remotely suggest the actual subject of the composition. Now, with the title of the tone-poem fully disclosed, play the recording once more. You will find how completely, this time, your group will respond to the composer's musical idea.

But the fact that music does not carry any intrinsic message of its own does not mean that there is no difference between one musical composition and another. Not at all. Music will create an emotional mood. Music can make you feel sad or gay; it can make you feel frustrated or lull you into beatific repose. Music can start your feet to dancing with lilting and provocative rhythms; it can produce a superficial emotion of love by overlush harmony and a sentimental air. Music can awe you with a feeling of dignity and grandeur. A composition by Bach can lift you up by theme and countertheme until you are lost in "wonder, love, and praise" from its own sheer majesty and beauty. But, although this composition was written by a man saturated with convictions of the Christian faith, it will never bring you an experience of God unless you already have the experience of God written in your heart.

Music is a vehicle to carry the message which you yourself contain in your own soul. Poor music is only a motorcar of small horse-power ample enough to carry you about the mundane cities of the plain, but it will never lift your soul to the highest mountain peaks of spiritual light. Great music is a high-powered vehicle

that lifts your soul to the hills from whence cometh your help.

Some time ago a well-known composer, Edwin Lemare, wrote an organ composition for the church entitled "Andantino." Subsequently this composition was immortalized by setting words to the music and is now known to all of you under the title "Moonlight and Roses." If Lemare intended this piece of music for use only in the church, it served him right that his melody and rhythm became associated with the later words that made his piece famous, for the type of music is ideally suited for the words which it received. Sentimental music will never take you beyond the sentimental stage in religious experience. So choose your music for worship with consecrated care.

Music, being symbolic, never stops just with itself but leads to a deeper reality beyond. Its greatness can be judged by the extent to which it can raise the thoughts and emotions of men. The greatest music that has ever been produced is religious. What a great responsibility to place on music in the church, for, to be truly religious, it will of necessity have to be great!

But remember, also, that even great music must gain its message from the great thoughts you carry in your own soul. Cecil Smith has said in his usual pungent fashion:

Is a mystical sixteenth century motet actually appropriate in a Congregational church which cannot boast one bona fide mystic in its entire membership? Is a Russian Cherubim song a functional part of a worship service when not three worshippers can distinguish the cherubim from the seraphim, or can work up any interest in trying to do so? Does the Bach chorale, "Oh Man bewail thy fearful sin" mean anything to Congregationalists who are notoriously free from all sense of sin?

Is this an indictment of music or is it rather an indictment of us who make up

the membership of the modern church? I am not quite sure myself as to the distinction between the cherubim and the seraphim. In the ancient East they were conceived as horrid monsters, winged bulls with human heads like the thirty-ton stone bull in the Oriental Museum across the street. But in Christian art you see them portrayed as little children with wings, fluttering around the sky-blue background of Christian paintings. Are our imaginations so sodden and earth-worn that we cannot again translate the wings of these cherubs into our own attempt to praise a God more glorious than we ourselves can comprehend?

But this is not just an indictment of dull imagination. It is an indictment of the quality of our Christian faith. Music cannot elevate you higher than the quality of your individual Christian faith. To gain music's great message, you must bring into exercise the experience of your entire Christian faith with every faculty at your disposal. Music will help you feel more clearly the convictions that lie dormant within your soul, but it will not give you what you have not got.

How many of us ever stop to think
Of music as a wondrous magic link
With God; taking sometimes the place of
prayer,
When words have failed us 'neath the weight
of care.
Music that knows no country, race or creed;
But gives to each according to his need.

Yes, according to your need, but also according to your ability. For to him that hath the Christian faith in his heart will be given a religious message from great music, and that message abundantly.

So, would you get a greater blessing from church music? Strengthen your faith. Make it grow. Deepen its roots. Heighten its horizon. Thus, when you come to the act of worship, great music

will not fall meaningless upon your ears, but with a resplendent faith the great songs of yesterday will become a new song today—a new song of a new-found faith.

Sing unto the Lord a *new* song.

Sing unto the Lord, all the earth.

Let us come before his presence with Thanksgiving, and make a joyful noise unto him with psalms.

CHOOSING THE HYMNS

By BARRETT SPACH

[*Mr. Spach is organist and choir director of the Fourth Presbyterian Church, Chicago, and the Seminary's Lecturer on Church Music.*]

IN SOME churches the pastor has the sole responsibility for choosing the hymns for the worship service. In other churches that responsibility is delegated to the organist or director of music. In still other churches it could be said that the congregation chooses the hymns, since well-known tunes and texts which the congregation "loves to sing" are chosen either by the pastor or by the director of music because he knows it will please the people in the pews. A little reflection on this statement will show that there are three divergent points of view represented here, any one of which taken by itself leads to a cul-de-sac. It is the purpose of this brief article to show that it is only by a combination of these divergent views, or rather by a synthesis of them, that a satisfactory method for choosing hymns is to be attained.

Before we go further, however, let us try to formulate the functions of the hymn. To this writer there are three important ones: (1) a corporate individual act of worship and adoration offered to God; (2) a subjective experience whereby the participant or singer has his spiritual perceptions stirred and deepened; (3) an integral part of the whole liturgy. Naturally these three functions are all closely interrelated, but in traditional

Protestant usage the first two have been greatly emphasized while the third one has been greatly neglected. Briefly, we could say that the liturgical function of the hymn has to do with the movement of the service. In other words, if the hymn does not contribute to the forward motion of the service at the particular moment at which it occurs, it becomes an obstacle rather than a vehicle.

How are these three functions of the hymn related to the motives back of the very practical necessity of choosing hymns for a particular worship service? In the church where the pastor alone chooses the hymns, is it not often true that the text only is the consideration? Of course, the text is the *main* consideration and all the great hymn writers from Ambrose to Dr. Fosdick bear this out, but it is not the only consideration. Perhaps the greatest danger is in the choice of the so-called sermon hymn, where the pastor may choose a hymn of which the last two lines of the third verse emphasize the sermon theme of the day, but where the rest of the text and its musical setting violate one or more of the functions of the hymns.

In those churches where the organist chooses the hymns, no better state of affairs is likely to exist, for the musician will

all too often be guided by his musical tastes and prejudices. Thus one can imagine a church where the organist, because of his love of Bach, will impose the unfamiliar difficulties of the German choral tune too frequently on the struggling congregation, and again some function will be violated.

In the third situation, where it is the congregation's predilections which motivate the choice, we are not necessarily any nearer to the solution of our problem, although the actual singing is likely to be better, and, after all, hymns are to be sung and not just mumbled. The great pitfall here is the one of bad taste; good taste being the result of skilful discrimination which, in turn, comes only from long and careful study. We frequently hear the nonmusician remark: "I may not know anything about music, but I know what I like." Ah, yes! All very well if we are thinking only of entertainment; but we are concerned with the worship of God and the growth of the soul, and we cannot allow choice to be the result of childhood association or sentimental attachment *only*. Our three functions are just as likely to be violated in allowing popular taste to have full sway as when either theological or musical considerations are given predominance.

How, then, can good hymns be chosen to fulfil the worship demands of minister, director of music, and congregation? When close collaboration between minister and organist is possible, the following procedure may well be followed. The minister will choose his hymns as usual, from the standpoint of text on the basis of its merits as good poetry and its usefulness in the particular worship service. He will then check the tune to which his text is set with a list of good hymn tunes the organist has selected from the available church hymnal. If it is not to be found on this list, the pastor will either choose an-

other text or ask the organist to find a suitable tune. Finally, and possibly most important, realizing that though congregational taste changes, it changes slowly, let the minister weight the choice of hymns heavily on those good tunes of the organist's list which are already familiar to the congregation.

Possibly many ministers have such a working arrangement already in force in their churches but would prefer a more specific guide in judging the quality of a hymn. Mr. Fred W. Neal, the organist and director of the choir at Chicago Theological Seminary, has developed this excellent set of musical criteria for hymn selection. It should be of real value in guiding proper choice:

I. Text

1. The text should be good poetry apart from its musical setting. It should fit logically into its position in the worship service. It should contribute to the forward movement of the service taken as a whole.

II. Date of composition

1. Dates of composition will indicate the character of a hymn; e.g., Genevan psalter and Reformation hymns are nearly always excellent. The nineteenth-century hymn is usually to be distrusted until proved excellent by the following criteria.

III. Rhythm

1. Generally avoid all 6/8, 9/8, 12/8, and often 6/4 rhythms. These are most likely to be secular rather than religious in quality.
2. Avoid such 3/4 rhythms as sound waltzlike.
3. Be suspicious of 4/4 rhythms that sound like a march.
4. Dotted rhythms, unless used with great skill are likely to be both trivial and jerky.
5. The notes in the hymns should be as much as possible of equal time length.

IV. Melody

1. Is it interesting? Or does it just travel around without getting anywhere? Does it have a long succession of repeated notes which depend upon harmony almost entirely to break the monotony?
2. Is it singable? Hymns should not extend in melodic range more than one octave and never extend higher than the second D above

middle C. Hymns that are within the one-octave melodic range but extend beyond that second D should be transposed by the organist to a singable pitch.

3. Does the melody fit the text? Does the melody place the accent on the important words of the text? Many hymns fail at this point.

V. Harmony

1. Avoid "close" or "barber-shop" harmony.
 - a) E.g., the "Sweet Adeline" sequence of "Dear Lord and Father of Mankind."

VI. Structure

1. Is the hymn unified in structure? Does it give you the feeling of a balanced composition, or does it just wander around without continuity?

The following list of fifty hymn tunes has been chosen as illustrating the principles of good hymn selection enumerated above.

Aberystwyth	Lobt Gott
Adeste fideles	Marion
Aurelia	Martyrdom
Austrian Hymn	Melcombe
Benedic anima mea	Nicea
Crusader's Hymn	Nun danket
Dix	Old Hundred
Donne secours	Old 124
Duke Street	Old 134—St. Michael
Dundee	Passion Chorale
Ein feste Burg	Picardy
Eventide	Rockingham
Festal Song	St. Anne
Hamburg	St. Dunstan's
Hanover	St. Flavian
Hesperus—Quebec	St. Peter
Hursley	St. Theodulf
Hyfrydol	St. Thomas
Italian Hymn	Sine nomine
Joanna	Slane
Kremser	Tallis Canon
Langham	Ton y botel
Lasst uns erfreuen	Toulon
Llangloffen	Truro
Lobe den Herren	Veni Emmanuel

FOR YOU

The following extension services, in addition to the C.T.S. REGISTER, are available to our alumni:

Radio Programs. We have created three fifteen-minute radio programs on electrical transcriptions for use by your local radio station. Two are dramatizations—one of Robert Louis Stevenson, the other of Milton. The third is of great religious music, sung by the Seminary Choir. It also includes a brief devotional talk by President Palmer. Other programs are in process. Send one dollar for each transcription to cover postage and mailing expense. Address our Religious Drama Department.

Religious Dramas. Our 1942 *Selected List of Religious Dramas*, together with a primer of production. Send three cents to cover postage. Address our Religious Drama Department.

Loan Library Service. Hammond Library will lend books to ministers of the Middle West without charge except for postage. Address the Librarian, Miss Evah Ostrander.

THE CHICAGO THEOLOGICAL SEMINARY
5757 UNIVERSITY AVENUE

ALUMNI NOTES

Compiled by DANIEL DAY WILLIAMS

1942. Frances Ulrich was married to Dan Genung on October 1. They will live at 822 East Twentieth Street, Los Angeles, California.

1941. Mr. and Mrs. Alexander B. Ferguson announce the birth of a son, Shannon Brown, on July 24.

1941. Phil Pennington is in Chaplain's School, Harvard University, Cambridge, Massachusetts. His wife is living at 536 Pleasant Street, Belmont, Massachusetts.

1940-41. Karl Olson finds himself in a C.P.S. camp in the High Sierras, eighty miles south of Reno. Fire watching and snow shoveling are both on the work program.

1939. Arlan A. Baillie married Margaret Delehanty on Thursday, June 11, at the Church of Christ, Hanover, New York. Arlan is assistant minister in a Boston church.

1939. Harry B. Gordon preached his first sermon as minister of the Church of Youth of the First Congregational Church of Los Angeles on October 4. The Gordons' second son, John Thomas, was born April 3 in Green River, Wyoming, where Harry was then minister of the Union Congregational Church.

1939. Thatcher M. Jordan is now minister of the Robertson Community Church, Los Angeles, California. Vivian writes that the church, situated in a new section on the edge of Beverly Hills, has good prospects for growth and service, with four hundred members and a strong church school. Gregory Thatcher Jordan, weighing ten pounds, three ounces, arrived on September 1.

1939-41. James Morrill, who enlisted in the Army during his Seminary course, is now a corporal at Fort Robinson, Arkansas.

1939. Ruth Siegfried Wassenich and her husband, Paul, announce the birth of a son Mark in Detroit, Michigan.

1938. Mr. and Mrs. Merrill Beale announce the birth of Barbara Anne on June 22.

1938. Ralph Douglas Hyslop became minister for student life of the Division of Christian Education of the Board of Home Missions on September 1. His work involves finding ways in which the churches may exert a more

effective influence upon the students of the present generation.

1938-41. Tom and Eleanor Sampson's new daughter, Jane Ellen, arrived September 16, 1942.

1938. Elmo D. Wolfe finds the work of the Tehachapi, California, Community Church strenuous and worth while. He enjoys the good fellowship of many C.T.S. men in California.

1938. Homer and Alberta Yinger have a daughter, Karen Eleanor, born June 10th.

1937. Gregory MacKinnon Brown was born to Rev. and Mrs. Charles M. Brown September 27, 1942. Mr. Brown came from Ballantine, Montana, to Galewood, Illinois, in March, 1942.

1937. J. Albert Clark has resigned from the Congregational church at Clinton, Iowa, to accept the pastorate of the Congregational church of Munson, Massachusetts. Albert and his wife Carmeta and their three children paid a brief visit to the Seminary en route to their new parish. Their third child, Penelope Dawn, was born March 6.

1937. H. Butler Fairman has joined the Chaplains' Corps of the United States Army.

1937. Philip Sarles has a daughter, Laurentine Anne, born August 11, 1942.

1936-37. Bernard T. Drew and wife Gladys (Schwab) announce the arrival of their second child, Linda Jo, on September 19. Bernard is minister of the Lawrence Street Congregational Church of Lawrence, Massachusetts, and also teaches at the Abbot Academy in Andover.

1936. Harold Putney's daughter, born February 24 in Webster City, Iowa, is named Ruth Anne.

1935. Barney C. Crockett is entering the Harvard Training School for Chaplains while his family returns to Minneapolis. He left the First Congregational Church of Texarkana, Arkansas.

1935. Mr. and Mrs. Wilfred G. Davis of Pasco, Washington, announce the birth of Cynthia Ann.

1935. Kroum Stoyanoff Jordan returned to

the United States from Bulgaria with a wife and son, and has been minister for three years of the First Congregational Church, Plympton, Massachusetts. A second son, Richard, was born in Massachusetts.

1935. William D. Pratt becomes minister at Redlands, California, after his service at First Church, Los Angeles.

1935. Donald Sterling of Edgerton, Wisconsin, on leave of absence from his church to become an Army chaplain, moved to Virginia April 16.

1934. Fosberg Hughes moves from Greeley to Lawrence, Kansas, to succeed Joseph F. King, called to Oberlin.

1934. Mr. and Mrs. Wesley U. Riedel announce the birth of a daughter at Fryeburg, Maine.

1934. Theodore Frederick Stoerker was married to Roberta Jeannette Tucker on September 26.

1934. Stephen J. Williams, with his wife, Etta, and two sons, Dickie and Don, moved from the church at Russell, Kansas, to the First Church, Emporia, Kansas, July 1.

1933. Otto Jonas has gone into the chaplaincy.

1933. Eugene Weafer, Jr., arrived in the Weafer home, Caldwell, Texas, on July 18.

1932. Kendrick Grobel's study of the First Church of Stafford Springs, Connecticut (1723-1892), was published in September. The author reports that this study of the forerunner of his own church took him deep into Puritan ecclesiology and Yankee custom.

1932. Walter Horace Upton was married to Dorothy Margaret Harpe on September 10.

1931. Milton and Charlotte Maxwell looked well and happy on their camping vacation in Estes Park this summer. Milton continues with his church and studies history and Spanish. Ross Reid will be a year old November 21.

1930. Walter C. Giersbach received the degree of Doctor of Divinity from Northland College in June.

1930. Ralph Veit married Jean Dakin, wedding hostess at the First Congregational Church, Los Angeles, on February 28. At present he is serving as interim minister in Cheyenne, Wyoming, while the regular minister, Arthur Barwick, is stationed at Camp Crowder, Missouri.

1929. Ezra P. Young began on June 1 his service under the International Committee of the Y.M.C.A. in Istanbul, Turkey. In a two months' trip around southern Africa he helped with the recreational program on shipboard and conducted religious services on Sunday. He preached in the oldest Christian church in Cairo, Egypt.

1929. The Ferry L. Platt Memorial Hostel at Merom was dedicated on Sunday, May 31. Shirley E. Greene preached the dedication sermon on "Heroism Is Where You Find It."

1927. W. Arthur Richards has moved to Lacon, Illinois, where he is pastor of the Congregational church.

1926. Howard P. Bozarth is entering the Army chaplaincy.

1924-28. Walton E. Cole chose "Realistic Courage" as his subject for the Minns Lectures during the Lenten season in the Second Church of Boston (Unitarian). The lectures are now published by Beacon Press under this title. (The book is reviewed in this issue of the Register.)

1923. Frank Hobart Nelson, Pasadena, California, is engaged full time in religious radio production work under the title of "Bureau of Institutional Broadcasting."

1922. Thomas A. Goodwin, pastor of the First Congregational Church at Littleton, New Hampshire, moved to the First Church of Christ, Marblehead, Massachusetts, on April 8, 1942. He will be the nineteenth minister since 1635.

1916. J. E. Schatz preached on "The Ministry Is Thrilling" at the celebration of his twenty-fifth year in the ministry, held in the Independent Evangelical Church, Cleveland, Ohio.

1915. Cleve R. Dierlamm published in a *Chicago Sun* contest a letter and drawing stressing the redemptive power of Christianity.

1914. Alfred D. Grey is in his tenth year at Washington Congregational Church of Toledo, Ohio. He proudly calls his colleagues' attention to the fact that he is a grandfather four times at the age of fifty-one.

1909. Walter C. Rundin, in his sixteenth year with the First Congregational Church of Wahoo, Nebraska, heads the Saunders County Defense Committee under appointment from the governor. Mr. Rundin goes on the air each

Sunday from Fremont, Nebraska, over Station KORN.

1891. Andrew Groop was feted on his seventy-seventh birthday last April in the Calvinistic Congregational Church in Fitchburg, Massachusetts.

1887. Horatio B. Newell, who has had a distinguished career of service to the Congregational church both in this country and in the Orient, celebrated his eightieth birthday in Claremont, California, on August 27 of this year.

In Memoriam

1930. Durbin C. Scheibe, minister of the Argo Congregational Church, passed away on Sunday evening, May 17. Mr. Scheibe had been gravely ill with a blood infection since June, 1941. The memorial service was held May 24.

1899. Anders J. Thorander died March 17, 1941, in Turlock, California.

1897. Dr. Reinert August Jernberg, Norwegian Congregational minister who served Congregational churches in Connecticut and Chicago and was sometime instructor in the Chicago Theological Seminary, died July 1, 1942, at his home in Los Angeles. He lectured in New Testament Greek and was later librarian of the school of religion at the University of Southern California from 1924 to 1939.

1896. Jesse Jessen Kolmos, for twenty years pastor at Maywood, Illinois, active in the Chicago Congregational Club, greatly beloved in his parish and by his colleagues for his sound judgment, genial spirit, and consecration to the work of the ministry, passed away July 25, 1942.

1892. Dr. William Horace Day came to the end of his long life of service and leadership in Congregationalism on March 16, 1942, in Bridgeport, Connecticut, where he had served in the United Church for twenty years. For two years he was moderator of the National Council and for eight years president of the Congregational Home Boards. An appreciative biographical sketch by Charles C. Merrill appeared in the *Missionary Herald*.

MY PRAYER

(In memory of Arthur E. Holt and Benjamin W. Robinson)

*I thank Thee, Lord, for those whose passing makes us mourn,
And brings forth tears of sweet remembrance to our eyes
Of days of life whose blessing still upon us lies.
This is my plea: That others see
Some portion of their immortality in me.*

FRED W. NEAL

BOOK REVIEWS

THE LABYRINTH OF THE WORLD AND THE PARADISE OF THE HEART

By John Amos Comenius. Translated by Matthew Spinka. Chicago: National Union of Czechoslovak Protestants in America, 1942. 170 pp. Cloth, \$2.00; paper, \$1.50.

To all who are acquainted with the cultural life of the Czech people, the name of J. A. Comenius (Komensky) ranks with that of Jan Hus as one of the great spiritual leaders whom the Czechs have given to the world.

As in the case of Hus, Comenius has rendered a many-sided service to his nation and to the world. A great religious leader and educator, his life and ministry were of enormous political significance. It is interesting to note how the Czechs go back to their spiritual and cultural leaders for political inspiration. For instance, the words of Comenius most often quoted by the Czechs are those of a prayer which reads:

I trust God that after the passing of the storm of wrath which our sins brought down upon our heads, the rule of thine affairs shall again be restored to thee, O Czech people!

For the most part, however, the writings of Comenius have been known only to scholars. Even those familiar with Czech history have depended more upon what others have said of Comenius than upon their own knowledge of his writings. I am afraid that this is true even of many who are familiar with the Czech language. I am sure it is true of all who have not such a knowledge but must depend upon English translations. Therefore, it is very significant that there should be placed in the hands of English readers a new translation of Comenius' work *The Labyrinth of the World*.

I must confess that this reviewer delved into it with the thought that he was to explore a classic which would be of scholastic interest but have little relationship to present-day problems. It is, therefore, enlightening to one who had always heard about Comenius but had never read any of his standard works to find himself dealing with a work which is not only timeless in its essential message but is expressed in a wealth of imagery and allegory

which helps to give it pertinence to the world of today. This work has been compared with Bunyan's *Pilgrim's Progress* and with Dante's *Divine Comedy*, and no higher praise could be given than to say that it does not suffer by this comparison.

Professor Spinka has given us an admirable translation. In translating from one language to another it is difficult to avoid a stilted style. This is particularly true when the original work is couched in the language of the seventeenth century. These difficulties Professor Spinka has overcome admirably and has given to us a book which even to nonscholastic minds is not only understandable but very readable.

Comenius is one of the individuals whose creative thinking has influenced the culture of the world and the shaping of human events. An understanding of his point of view should, therefore, be helpful to those who wish to think through the problems of today creatively and from the Christian point of view.

KENNETH D. MILLER

JOHN HUS AND THE CZECH REFORM

By Matthew Spinka. Chicago: University of Chicago Press, 1941. 81 pp. \$1.50.

While the title of this book might lead one to expect a general treatment of Hus and the Czech reform, the author reveals in the Introduction that "its sole theme is Hus's alleged Wyclifism, for it was chiefly this charge on which he was tried and condemned by the Council of Constance. . . . To ascertain the truth or falsity of this presupposition, to subject the notion to a critical examination, are the aims of this study." With his wonted modesty Professor Spinka reveals that he has not had access to unpublished sources. Nevertheless, his use of outstanding Czech historians lends much freshness to his contribution.

On the evidence presented, the view of Loserth must be modified. It is found that the Czech movement had its own native roots, with fruitage in reformatory preaching. The works of Hus, though containing copious Wyclif material, give no proof of slavish following or mere plagiarism; Loserth's opinion was based on judging medieval scholarship by

modern standards of "originality." Moreover, the Wyclifism of Hus was largely imputed to him by his ecclesiastical opponents who made of Wyclif's name a red herring. This imputation of Wyclifism is given the lion's share of the discussion, and the author argues convincingly. It is an important point, for it affects the reputation of a famous council which already bears much general odium for the burning of Hus. The representations of his opponents blinded the council to the fact that "Hus's chief interest lay in moral reform, rather than in ecclesiastical revolt or in theological speculation."

The author's fairness is evidenced when he says, "Nevertheless, if the Council condemned Hus for many 'heresies' he did not actually hold, it must be admitted that it sensed the direction which the consequences of the premises of Hus would take." This does not justify the condemnation of Hus; had the church dealt thus with all its critical sons throughout the Middle Ages there would have been many thousands more burnings; indeed, there might have been no medieval church as we know it. An institution does not long endure if it condemns its members for all the "logical implications" of their utterances. Nevertheless, Professor Spinka leans backward to explain that the council may have sensed danger to the institution in Hus's emphasis on the scripture's authority (though he did not deny authority to tradition), and his definition of the church. If we may accept the conclusion that the council erred on many points in its case against Hus, we may leave to partisans the question whether the council was "historically right." The author does not touch on this. It is enough for him to have demonstrated that to regard Hus as a mouth-piece of Wyclif is still to be proved.

QUIRINUS BREEN

RELIGION IN COLONIAL AMERICA

By William Warren Sweet. New York: Scribner's, 1942. xv+367 pp. \$3.00.

It is astonishing when one considers that up to some score years ago there existed so little interest in the religious history of our country that no really adequate history of it (apart from separate denominational treatments) was

produced. Even to the present time American historians either pay insufficient attention to the important contribution religion has made to the history of our nation or are exponents of the theories of the economic schools, which grossly minimize or ignore the contributions of religion in history, as such a popular and influential writer as James Truslow Adams amply illustrates.

That this situation is changing for the better is due in no small measure to Dr. W. W. Sweet, who has become the recognized foremost American church historian in the country. The three-volume work, the first of which has just appeared, promises to be the first adequate work dealing with all phases of the American religious history. The present volume deals with the subject from the beginning of the English settlement of North America to the Revolutionary War. With a mastery of the widely ramified subject and the fairness of judgment which comes only with long and thorough acquaintance with it, the author treats all of the multitudinous religious forces which have established themselves in the New World during that period. His penetrating analyses, the new insights into the bearings of religion upon the general development, the balanced proportion which comes from perceiving how the peculiar American conditions affected all the separate religious forces in general, make this Dr. Sweet's *opus magnum*, and as such it is likely to serve as the first really adequate history of American Christianity for many decades to come.

MATTHEW SPINKA

HISTORY OF AMERICAN CONGREGATIONALISM

By Gaius Glenn Atkins and Frederick L. Fagley. Boston and Chicago: Pilgrim Press, 1942. ix+432 pp. \$2.00.

It is an occasion for unfeigned rejoicing that after almost a half-century a new history of Congregationalism was undertaken by such eminent leaders of the denomination and students of its history as the authors of this volume. No religious fellowship, least of all Congregationalism, has remained static during the eventful last fifty years, and much has been learned during that period which needed to be

incorporated into the earlier story of the denomination.

Moreover, the volume under review is much more than a historical account of the growth and development of the Congregational body in America; about one-half of it is devoted to a detailed discussion of the structure and the working organization of the denomination and the development of its polity. There is hardly anything comparable to it in the literature hitherto available.

It is not difficult to recognize, in the first half of the book dealing with history of the fellowship, the characteristic masterly literary style of Dr. Atkins. It makes delightful reading. The felicity of characterizations, the wealth of apt metaphors, the richness of diction, all combine to make the reading pure joy. The second part has been presumably written predominantly by Dr. Fagley, whose clear, matter-of-fact style admirably fits the subject which he treats.

The chief fault of the histories of Congregationalism written hitherto has been that they gave altogether too inadequate a consideration to the developments west of the Hudson River. They tended to be provincial, restricting themselves largely to New England, despite the fact that for almost a century the bulk of the membership has been scattered beyond the historic homelands of Congregationalism. The reason for this is not so much a narrow-minded prejudice of the authors who disdained the newer states where Congregationalists had built their churches, but primarily lack of source materials. This fundamental fault of the older treatments, one regrets to say, has not been completely overcome by the authors of the volume under consideration. In fact, besides W. W. Sweet's excellent volume on *The Congregationalists*, and three other monographs (and two treatments of foreign groups), no other book dealing with the western Congregational movement as a whole is listed in the Bibliography, although a considerable amount of such material is available. The result necessarily is the perpetuation of the old disproportion: to read the book without any independent knowledge of the subject, one would suppose that Congregationalism is still predominantly a New England denomination. To correct this disproportion and attain a

proper balance, at least fifty or seventy-five pages should be devoted to the historical development of the denomination over the country outside of New England.

Moreover, the historical section has not been carried down to the present time with the fulness of treatment which was given to the development, let us roughly say, to the middle of the nineteenth century. After the organization of the General Council in 1871 the story is vague and sketchy.

Nevertheless, I heartily welcome this volume as a much needed and most valuable contribution, and within its limits a thoroughly competent treatment of the subject.

MATTHEW SPINKA

TIMOTHY DWIGHT, 1752-1817
A BIOGRAPHY

By Charles E. Cunningham. New York: Macmillan, 1942. xiv+403 pp. \$3.75.

The history of American Congregationalism before and during the Second Awakening would have been very different were it not for Timothy Dwight. An astonishingly precocious child, he attained, by the time he was forty-three, the height of his career when he was elected president of Yale. He transformed that moribund institution so radically that he may be rightly regarded as the founder of Yale University. He also exercised enormous religious influence both within the college and in the entire state. In fact, by helping to bring about the unified method of missionary work among the Congregationalists and the Presbyterians, known as the "Plan of Union" (1801), he had a hand in important policies affecting the ecclesiastical fortunes far beyond the borders of his state. A doughty opponent of the then fashionable "infidelity," under which term he grouped—none too accurately—all kinds of "leftist" tendencies, he powerfully contributed to impressing upon Congregationalism an evangelical—even revivalistic—character which it did not lose throughout the greater part of the nineteenth century.

It has become almost traditional to paint Dwight as a bigoted conservative who thrust down the throats of unwilling undergraduates his formidable system of theology. The author has rendered the cause of fairness a real service

by presenting his hero in much more sympathetic fashion, although, perhaps, to correct the unfair notion, he goes too far in the other direction. But his portrait is undoubtedly nearer the truth than the popular picture is.

One cannot but be grateful to the author for this first full-length biography of the dominant figure in religious and educational history of the time.

MATTHEW SPINKA

RELIGION AND EDUCATION ON THE FRONTIER: A LIFE OF STEPHEN PEET

By *Lawrence E. Murphy*. Dubuque, Iowa: *Telegraph-Herald*, 1942. ix+137 pp. \$1.50.

Since the Apostle exhorts all Christians to owe no man anything but love, all Congregationalists, especially those of Wisconsin and Illinois, must be grateful to the Rev. Mr. Murphy for having paid their long-standing debt of love to the memory and honor of one of the most zealous and consecrated of the pioneer missionaries, Stephen Peet. For he was the moving spirit in the organization of the Wisconsin Presbyterian and Congregational Convention of 1840, and as agent of the American Home Missionary Society he was instrumental in founding a large number of the early churches in the state. He was likewise the prime mover in the establishment of Beloit College—in fact, his zeal in behalf of this institution was one of the contributing causes for losing his post as agent of the Missionary Society—and after removing to Illinois, he rendered a like service in the founding of the Chicago Theological Seminary.

Mr. Murphy has made a careful and thorough search in the published and unpublished material relating to his subject and has prepared the first adequate biography of this virile and energetic pioneer missionary. His work is an important and valuable contribution to our knowledge of the denominational history of Wisconsin and Illinois. From the point of the view of the Seminary, he has added to the increasing evidence that it was Stephen Peet to whom primarily the credit for the idea of establishing the Seminary in Chicago should be accorded. Moreover, he not only conceived the idea, but persuaded others to accept it and implemented it by concrete meas-

ures as well as by securing financial resources to make the project possible. He became the first chairman of the board of directors as well as the financial agent of the institution and in this service he died.

It is to be hoped that all Congregationalists in the Middle West, by securing a copy of the book, will show their appreciation of the services of this zealous pioneer the fruits of whose work they are enjoying.

MATTHEW SPINKA

PRAYER

By *George A. Buttrick*. New York: Abingdon-Cokesbury, 1942. 303 pp. \$2.75.

Dr. Buttrick's brave and brilliant book on prayer contains so much wisdom and practical help that one regrets its defects all the more keenly.

To speak first of the scope and strength of the book, this Christian minister places the problem of prayer in the center of contemporary life. His prayer is not a fleeing from the world but a grappling with it. The book ranges comprehensively over most of the areas which prayer involves. Buttrick defines and characterizes prayer with a profound sensitivity to its varied types and aspects. He probes its psychological, ethical, and metaphysical significance. The concluding chapters which offer practical guidance to the prayer life, both individual and corporate, are altogether admirable. In brief compass the writer has compressed a lifetime's experience with prayer which layman and minister alike will find exceedingly valuable.

One outstanding defect of the book is the discussion of prayer and natural law. In the first section Buttrick makes the whole validity of prayer hang on the question: How can prayer change events in the light of natural law? The reader is made to feel that unless prayer can accomplish such miraculous events as the escape of the Scotch Covenanters from their pursuers, it is an illusion. This throws the whole discussion of prayer back about one hundred years. It is as if half the book had been written in the eighteenth century. This is the more puzzling since the other half of the book is so obviously written in the twentieth. Buttrick knows that science no longer necessitates

a rigid mechanical concept of nature (p. 90). If he had based his analysis on this insight, the whole book would have a sounder theoretical foundation. Prayer does change things in the personal order, and this truth stands irrespective of prayer's effect on such impersonal orders as the weather. Buttrick's failure to take account of Fosdick's and Wieman's studies of prayer may be a partial explanation of the weaknesses of the treatment of this problem.

The book's second defect is its style. In his attempt to be vivid, precise, and concrete the author has often succeeded in being unclear, repetitious, and logically careless. A book is not a sermon, and the homiletic style is out of place. Especially bad is the use of poetry. Quoting odd bits of verse may be helpful and necessary in sermons, but reliance on this device to support an argument is stultifying to thought, bewildering to the reader, and an outrage against the art of poetry itself. It is neither helpful nor convincing, for example, to hang the whole discussion of intercessory prayer on a few lines from Browning and Stephens. The sentimental story at the end of the book is another example of an attempt at illustration which neither illustrates nor proves anything.

Much of *Prayer* rises high above these deficiencies. This classic sentence might be taken as a motto for the whole prayer life: "Prayer's greatest healing is therefore not healing, but the courageous and creative acceptance of the terms of mortal life."

DANIEL D. WILLIAMS

EXPERIENCE AND THE CHRISTIAN FAITH

By Howard B. Jefferson. New York: Abingdon-Cokesbury, 1942. 226 pp. \$2.00.

Among the multitude of books on contemporary theology, this has one outstanding merit: It presents the issues in theology clearly and for the most part fairly. The writer stands between orthodoxy and radical modernism, between the liberal social gospel and its critics. He has a faculty for getting to the main point and helping the reader to see it. The book therefore can be especially recommended to those unacquainted with technical theological controversies who would like to see "what all the argument is about."

What Dr. Jefferson is after, he says, is an adequate theological basis for Christian social action. He wants Christianity to use the resources of reason and experience for guidance in social action, and, at the same time he wants Christianity to preserve its awareness of the transcendent judgment of God. He believes this end can be gained only by the preservation of a sharp distinction between reason and faith. Reason can disclose relative values, but it says nothing about whether God is or what he is, and it can give no absolute standpoint from which relative values can be criticized. Jefferson rejects the approach of all empirical theologians. The content of faith is given in the Christian revelation which is possessed by the dynamic Christian community.

While its statement of problems is excellent, the book's conclusions are weak. The argument leads only to some fairly obvious generalizations about applying love to the social order and remembering that everything human is imperfect. His conclusions could be arrived at by a theological method which does not involve such a separation of reason and faith. When theology puts all its most important concepts in a realm inaccessible to reason, it has no adequate answer to the question "Why not just do without that which we can neither understand nor criticize?" But, withal, this book represents an alert and inquiring approach to theology. It will help you to train your sights on the basic issues in the Christian mind today.

DANIEL D. WILLIAMS

THE CHRISTIAN AND THE WAR

By Charles Clayton Morrison. Chicago: Willett, Clark, 1942. 145 pp. \$1.50.

It is worth while to read at one sitting these collected and slightly revised *Christian Century* editorials about the war in order to get a unified picture of the workings of a brilliant and logical mind on the terrible dilemma which American Christianity has faced ever since Pearl Harbor. Every minister, and as many laymen as can be induced to do so, should read and ponder this penetrating and devastating analysis of the moral and spiritual tragedy which war has brought upon us. Personally I cannot help feeling, however, that, as a matter of fact, life itself is not so relentlessly logical as

is Dr. Morrison's mind. Is there not a qualitative difference between the reaction to war on the part of the pacifist and the nonpacifist which, even within the narrow limits possible, does really mean more than Dr. Morrison allows? Attitudes and inner convictions do count. The pacifist, though terribly handicapped, is not completely paralyzed. Of course, he has to pay taxes and join in the war in many indirect ways, but he can still refuse personally to kill his fellow-men, he can initiate and support measures that make for peace, and he can pray.

ALBERT W. PALMER

MODERN JEWISH PREACHING

By Solomon B. Freehof. New York: Bloch Publishing Co., 1942. 171 pp. \$1.50.

These lectures on preaching by a popular rabbi, formerly of Chicago, reveal in a striking way how much there is in common between liberal Christianity and reform Judaism. Both struggle against adverse tides of secularism. Both depend on vigorous effective preaching more than on ritual. Both need a revival of biblical preaching and an effective bridging of the gulf between Bible days and modern hopes and fears. Especially in its keen and imaginative development of Old Testament texts and characters, this book will prove a veritable homiletic mine to the Protestant minister.

ALBERT W. PALMER

THE PLACE WHERE THOU STANDEST

By Paul Scherer. New York: Harper's, 1942. 176 pp. \$1.50.

There is no danger of a plagiarist using these sermons. They are unreproducible. No one could preach them but Paul Scherer. Bits of ecstasy, flashes of epigram, stern words of rebuke, gleams of mystic faith—they just can't be copied or imitated. But the hard-driven pastor seeking help for better preaching will find here sermon topics to challenge his imagination and jewels of illustration which he will save for his own uses week by week, and his people will rejoice in them in their new setting.

ALBERT W. PALMER

THE WORLD AT ONE IN PRAYER

By David J. Fleming. New York: Harper's, 1942. 204 pp. \$2.00.

Of all the books of prayers and about prayer that are coming out these days, this is the most unique and stimulating. Tennyson once spoke of the whole world being bound by golden chains about the throne of God, and this book proves it. Here are prayers from all continents, all nations, all races, all ages, and all sorts and conditions of men—some famous, some obscure and unknown. Germany, Italy, and Japan are represented along with Britain, America, and China. The cry of Africa is here, and also South America reaching out toward God. Perhaps most touching of all, in view of recent war news, is this one from New Guinea:

The enemy's peace is false,
Dear Lord, thy peace
Hath deep quiet,
Yea, hath deep quiet.

ALBERT W. PALMER

RELIGION IN ILLNESS AND HEALTH

By Carroll A. Wise. New York: Harper's, 1942. 279 pp. \$2.50.

This book is written from the "psychosomatic" standpoint. By that is meant the viewpoint which considers the organism as a whole in the light of its environmental relationships and holds that religion is essential to the complete picture.

The author writes out of twelve years' experience as chaplain in the Worcester State Hospital supplemented by wide experience in counseling with "normal" persons. Curiously enough, however, the best part of the book is the section in which he brings together and interprets the results of recent studies of the emotional factors in physical illness. The section on the emotional factors in mental illness, concerning which he should speak with especial authority, is sketchy and inadequate and fails to bring out those aspects of the problem which constitute the particular challenge to the student of religion.

The second half of the book carries us into the realm of philosophy. It suffers by reason of the fact that no adequate basis of concrete

experience is presented. More than that, the working concepts are far from clear.

In spite of its weaknesses this book is a fresh contribution to an important problem, and it is worthy of the honor which has been accorded it as one of the selections of the Religious Book-of-the-Month Club.

ANTON T. BOISEN

GETTING DOWN TO CASES

By Charles T. Holman. New York: Harper's, 1942. 207 pp. \$2.00.

Professor Holman gives us in this book a well-written introduction to the problems of personal counseling. Beginning with a consideration of the pastor's task and resources he goes on to present a series of well-chosen and illuminating case studies, each representing a type. Four of these types he classes as "the self-condemned." These include the embittered, the fearful, the guilt-stricken, and the irresponsible. Under the caption "The Socially Condemned" he deals with the incorrigible and the gangster. At the end of each case study he presents an analysis of the problem together with suggestions regarding treatment. The book closes with two excellent chapters—one on the technique of counseling and the other on the preparation of the pastor.

This book gives evidence of real understanding of the field with which it deals, and it is written in a clear and interesting style. It is a valuable addition to the introductory books on pastoral counseling.

ANTON T. BOISEN

THE HISTORY OF QUAKERISM

By Elbert Russell. New York: Macmillan, 1942. 586 pp. \$3.00.

The former dean of the Divinity School of Duke University here seeks to give us with scholarly impartiality a relatively brief but balanced treatment of all phases, periods, and divisions of Quakerism viewed always in its setting as a segment of modern church history.

Across its pages move the dramatic figures of George Fox, William Penn, John Woolman, Joseph John Gurney, and others. They are made to live for us, and we are able to see the

social forces which produced them and those which they set in motion. Of particular interest is the treatment of the antislavery movement among the Quakers, of their attitude toward the Indians, of their pacifist position, of the development of Quaker doctrine, and of the controversies and separations among the Quakers. It is an illuminating case study of the natural history of a religious movement.

This book is a careful and scholarly piece of work which is at the same time interestingly written. It can be unhesitatingly recommended as worthy of a place in the minister's library.

ANTON T. BOISEN

THE LOGIC OF BELIEF

By D. Elton Trueblood. New York: Harper's, 1942. 327 pp. \$2.75.

According to the Preface this book is an introduction to the nature of belief in general and of religious belief in particular. Actually, it is a defense of the belief that God exists both as transcendent reality and immanent purpose and that he is something quite apart from our idea of him. Anthropomorphism, the author declares, far from being a primitive absurdity, is the principle upon which religious progress depends.

This "daring hypothesis" is presented and then various aspects of experience are examined to see whether the hypothesis is supported by the facts. Corroborative evidence is found in the fact of evolution, in the phenomena of conscience, in the recognition of beauty, and in the insights of religious experience. The latter Professor Trueblood regards as the primary datum of religion. By it he means not mere belief in God but the conviction of millions of men that they have known God through direct experience of their own. He feels it necessary, however, to rule out all abnormal phenomena and to accept as evidence only such forms of religious experience as can be considered normative. From this standpoint he is impressed by the number and quality of the reporters, by the agreement of the reports, and by the difference which religious experience makes in their lives.

The book is written from the standpoint of the logician. There is little attempt to exam-

ine concrete experience or to take account of empirical studies made by other men in the fields of psychology and sociology. One chapter is indeed devoted to the problem of "wish thinking" as revealed in the findings of psychoanalysis, but the effort seems to be not to understand and evaluate those findings but rather to demonstrate the dialectical weakness of the Freudian hypothesis.

The reviewer is in sympathy with Professor Trueblood's central hypothesis, but he finds his line of reasoning by no means convincing. Neither is it easy to follow.

ANTON T. BOISEN

PATTERNS OF THE MIND

By Lynn Harold Hough. New York: Harper's, 1942. 135 pp. \$1.50.

The title of this book is suggestive of Gestalt psychology, but one finds within its pages little evidence that the author is acquainted with that school of thought and its findings—or, for that matter, with any other empirical approach to the study of human nature. He writes rather as a lecturer and preacher regarding the need of an adequate philosophy of life and the unhappy state of those whose patterns of life are false or only partly true, of those who do not know how to use the patterns which they have, and of those who have no patterns at all. The concluding chapter is devoted to Christianity as a religion of revelation which makes two great assertions: God has spoken and God has come. It is a philosophy of life which begins with creation and ends with the final consummation, illuminating the darkness in which the world now flounders and providing a pattern of thought which no particular age must be allowed to tear apart and remold in accordance with its own particular interests.

This book is the outcome of a series of lectures delivered at the Florida School of Religion. The style abounds in striking and often florid images.

ANTON T. BOISEN

CHRISTIAN EUROPE TODAY

By Adolph Keller. New York: Harper's, 1942. 310 pp. \$3.00.

Dr. Keller is well known to Christians all over the world as one of the first pioneers of the

ecumenical movement and as the director of the European Central Bureau for Relief to Suffering Churches, which is under the patronage of the Federal Council of Churches in America. He has often presented to us the issues of the Christian faith arising out of the conflicts of our war-torn world. During the last two years he has been in the United States as a spokesman of Continental European Protestantism, endeavoring to maintain bonds of understanding and friendship between the churches even during times of war.

In this book, which was published shortly before his return to his headquarters in Geneva, Switzerland, he gives as full a picture of the present situation prevailing in European Christendom as it is possible for any man to draw. Making use of his unusually wide personal contacts and of his intimate acquaintance with the history and the contemporary difficulties of the churches, he confronts his readers with the struggle of the Gospel with the forces of the present world. What he writes is most disheartening because he makes quite clear what many of us have long known and feared, namely, that all over Europe the foundations of Christianity are being systematically destroyed. But although Dr. Keller himself was fully aware of the fact that his book had to be a "dark" one, he had neither the intention nor the duty to write a despairing report. For he is persuaded that under the impact of the tension in which European Christians have to live, they have come once more to a fresh and inspiring encounter with the word of God before which any destruction wrought by men is deprived of its finality.

One reads this book with a burning heart and sometimes with breathless attention. One often wishes that the author had given more details of the conditions that he describes and that he had explained more fully the judgments that he utters. But whatever the weaknesses of the book may be and whatever desires for still more information the author leaves unfulfilled, it will for a long time remain the most complete description of contemporary European Christendom and its fight for survival.

WILHELM PAUCK

THE ODYSSEY OF A FAITH

By Bernard Heller. New York: Harper's, 1942.
xvii+277 pp. \$2.50

Dr. Heller has written a saga of the cultural conflicts within Judaism and between Judaism and its neighboring cultures. The conflict between the nomadic and the agricultural traditions of the early Semites, between the Pharisees and the Sadducees, the Karaites and the Rabbinites, the Chassidim and the Mithnagdim, the Zionists with the Universalists, rather completely covers the internal strains, displacements, and adjustments which made for the evolution of the religious culture we know as Judaism.

These growing pains did not take place in a vacuum. Dr. Heller clearly indicates that Judaism was molded on the anvil of other cultures and under the hammer blows of other ideologies. The cultures of Babylon, Egypt, Greece, Rome, Christian Europe, and Islam—each and all left their imprint on Judaism. The author's most original contribution to the study of Judaism is his theory of acculturation. Judaism did not absorb influences as an amoeba engulfs any fortuitous particle, nor did it appropriate cultural values *en bloc*. The process was *synthetic*. It permitted the outside influences to agitate the native core of the cultures until it found a congenial lodging in the body of the indigenous values. The external cultures act somewhat as infrared rays act on the human organism—by creating subtle changes within the blood stream. So much for the process.

What is the nature of a culture that has evolved by this process of synthetic adjustment? It is above all a "both and" rather than an "either or" culture. It has a genius for the middle way. As Moses walked through the towering billows of the Red Sea safely to dry land, so does Judaism project a straight path through the ambivalences that have impaled many another culture. The pendulary swing from tribe to person, from world to nation, from power to pacifism, from justice to mercy, from head to heart, which has left other cultures dangling at one extreme or the other, seems to have found Judaism gravitating pretty close to center.

The genius for synthetic adjustment, Dr.

Heller believes, helps mightily to account for the amazing historical phenomenon of Jewish survival in a hostile world.

JACOB J. WEINSTEIN

JOHN WOOLMAN—AMERICAN QUAKER

By Janet Whitney. Boston: Atlantic-Little Brown, 1942. 490 pp. \$3.75.

The more we uncover the beginnings of the social movements which have combined to make the Christian democracy we cherish, the more we recognize the important pioneer role played by this humble Colonial tailor and orchard-tender in sowing the seeds which ultimately blossomed in collective efforts to abolish slavery, deal justly with the Indians, improve the condition of farmers and laborers, eliminate the causes of war, and promote what he called "the Great Brotherhood."

What made Woolman unique was his method. It was the Quaker method of long meditation upon his "concern" and the causes of the evil that troubled him, waiting for the "inner light," discussing the matter with other Quakers, then boldly setting out at his own expense to persuade those responsible for the evil to see the thing in the light of Christ's teachings. He organized no societies, raised no budgets, appointed no committees. He simply walked—sometimes hundreds of miles—to the community where the evil flourished, entered the homes of those who profited by it, with sweet reasonableness appealed to their better natures to right the wrong. Pursuing this method, he made long journeys into the southern colonies where slavery was the accepted order of the day even among Quakers; into remote sections of Pennsylvania where Indians and white men were massacring each other; into New England where traders in slaves waxed rich; and finally to England itself where larger traders centered their international slave traffic with the aid and connivance of the government itself. "The advantage of John Woolman's slow, thorough, individual way of working," writes Mrs. Whitney, "was that everyone convinced became one to convince another." When a sufficient number of people had become so convinced, social action followed. Woolman trusted others to carry

through the legislative campaign; his work was sowing the seed—convincing the individual.

Mrs. Whitney now gives us the first comprehensive biography of this unique man, this American saint, and she has done a thorough and scholarly job. Woolman's own journal is, of course, the basis of it, but she has drawn from numerous other primary sources: letters, diaries of contemporaries, minutes of Quaker meetings, and community records. One wishes she could have been less comprehensive and more condensed, especially in the first third of the book, for the reader grows impatient when the story is delayed by tracing the family trees of Woolman's numerous friends. But when the young man is finally upon his life's road the story proceeds with vigor and dramatic power. And when the last page has left one hushed and awed in the presence of the re-created greatness of Woolman, the wonder rises in the heart—why have we not known this saint before? His still, small voice sounds with prophetic urgency above the earthquake, wind, and fire of war, reminding us that there is a way of salvation from the world's tragedy—a way in which he walked.

FRED EASTMAN

REALISTIC COURAGE

By Walton E. Cole. Boston: Beacon Press, 1942. 179 pp. \$1.50.

Only a few years ago Walton Cole was a student in Chicago Theological Seminary. Today he is the minister of the historic Second Church of Boston where Emerson was once pastor. Before going to Boston Mr. Cole served with distinction the First Unitarian Church of Toledo, Ohio, where he developed a large cosmopolitan audience for his mid-week lectures on biographies and current literature. He further extended his ministry through radio, magazine articles, and books, the latter including his *American Way of Life, The Choice before Us, and Defending Ourselves against Propaganda*.

In *Realistic Courage* his purpose is to inspire the defenders and protagonists of democracy. He bases his plea on the dignity of man and the potentialities of the human spirit. "We need not relinquish our faith in man simply because we live in a difficult and disappointing genera-

tion," he declares. "Rather, we might enroll in that gallant company once characterized by Emerson as the 'men who rise refreshed on hearing a threat.'" In six vigorous chapters, each crammed with vivid and apt illustrations, he sets forth America's heritage of courageous faith, historic examples of the valiant spirit, the reasons for confidence in the human venture and its future, and the unfailing resources available to all of us. (His chapter on "Maintaining a Valiant Spirit," in which he tells how he discovered in biographies a wealth of therapeutic material for a ministry to discouraged parishioners, will be especially appreciated by pastors.) Time and again he crosses swords with Reinhold Niebuhr and the neo-Calvinists for their overemphasis on the depravity and helplessness of mankind. His chief concern, however, is not with polemics against theologians of little faith in humanity; rather, it is to refresh and inspire men who are in the midst of the greatest spiritual conflict of human history. The timeliness of his message is second only to its permanent validity.

If a minor note may be included in this paean, it is that he uses too many quotations. But this note is almost canceled by their aptness and graphic quality.

FRED EASTMAN

THREE MISSIONARY BOOKS

"Christian Missions in Today's World," by W. O. Carver. New York: Harper's, 1942. 148 pp. \$1.50.

"Missionary Education in Your Church," by Nevin C. Harner and David D. Baker. New York: Missionary Education Movement, 1942. 193 pp. \$1.00.

"In This Generation," by Ruth Wilder Braisted. New York: Friendship Press, 1941. 205 pp. \$1.25.

Christian Missions in Today's World is an able statement of the modern missionary task from the orthodox point of view. The author believes the function of Christianity is "to make the world aware of God, to bring the world under the judgment of God, and to realize in the world the reign of God" (p. 71). As Christianity alone can save the world, only a sufficient Christ can save Christianity. Jesus as Son of God is Savior: as Son of man he re-

veals the content of salvation by demonstration.

The urgent need of the day is for world community, which brings to the fore the problem of a world religion. Christianity can become universal only "in the measure that Christians are universal in spirit and committed in purpose and in personality and in possessions to mankind as a whole and to men in all relations" (p. 131).

Dr. Carver adopts Professor Hocking's term of "reconception" to describe the process by which Christianity will become the religion of humanity. But he closes the door to any genuine process of interstimulation. "In the face of new situations in non-Christian cultures and of special values in other religions, the Christian religion will reinterpret and restate its own principles, beliefs and doctrines, will reinterpret and revise its own liturgies and forms of ethical expression" (p. 146). Men of other religions in turn "will discover the limitations and misconceptions which have restricted the purpose and power of these religions" (p. 147). Thus when Carver speaks of "mutual reconception and mutual help," he is expressing the hope that the non-Christian through the impact of the Christian gospel may see sin and human need in fresh significance and find those values in Christianity which may lead him to its acceptance. In Jesus Christ is manifested "all the fullness of redeeming Deity in bodily form" (p. 147), and in Christianity are to be found "the resources for redeeming humanity into a true world community" (p. 147). The non-Christian would hardly call this one-way process "mutual."

The world needs Christianity, but side by side with it, it needs the purifying influence of all religions at their best. World community will come, not through a world religion, but through the determined effort of men of all religions to co-operate in the realization of ideal ends.

Missionary Education in Your Church describes the techniques by which the local congregation may become aware of and assume its missionary responsibility. The thesis of the book is that while any complete program of religious education will include missionary education, all the teaching of the church should be permeated with missions. The pastor who

is concerned with extending the outreach of his congregation will profit from a careful reading of this little volume. But in missions, as in any other subject, teaching technique is no substitute for adequate subject matter. The raw materials of missions are basic to a new world order, but when refined in missionary literature they somehow do not come forth as steel. They are not a rugged challenge, and challenge is essential to really vital missions.

It was a challenge which made the missionary enterprise a power in the last generation, and the story of Robert P. Wilder, *In This Generation*, as told by his daughter, reveals some of the springs of power. Robert Wilder was one of the giants who made missions live. Our day calls for a reinterpretation which will bring missions close to the heart of our modern life. And, in the opinion of this reviewer, that reinterpretation must be found in the heat of the daily struggle, where men of all nations and faiths join together in the building of a nobler world.

CLIFFORD MANSHARDT

BEGINNING THE DAY

*Compiled and written by Reginald W. Wilde.
New York and London: Harper's, 1940. 94
pp. \$1.25.*

Here is another in the rapidly increasing number of books of private meditation and prayer. Mr. Wilde's plan has been to provide for each day in a month one page of biblical and extra-biblical quotations relevant to a chosen theme, followed by another page consisting of a long prayer of his own.

For the most part, Mr. Wilde has carefully followed the requirements of private as distinguished from public prayer. His prayers are leisurely, meditative, and inclined to be discursive. They are obviously intended for a reader and not a hearer. The invocations are ample and expansive. One of the main virtues of these prayers is the way in which the later ones recapitulate earlier themes. Another valuable feature is the inclusion of a large amount of intercessory prayer.

The prayers lack abundant and vivid imagery. One would suppose that in private reading a good many more concrete images than the author gives would be helpful. An-

other possible fault may be that there is little attention paid to the normal psychological progression of moods in the prayers. If one regards the prayers as a whole series, he is less aware of this than when he thinks of each prayer as a unit.

The chief merit of these prayers is their distinguished and spacious language. This is nobly illustrated in the prayers for the seventeenth and the twenty-eighth days. For those who wish to initiate a daily discipline of private prayer, this book may be recommended as a helpful instrument.

ROGER HAZELTON

A DIGEST OF CHRISTIAN THINKING

By Charles S. MacFarland. New York: Revell, 1942. 192 pp. \$1.50.

Dr. MacFarland's latest volume continues the usefulness of its predecessors both for the parish minister who wants a bird's-eye view of current Christian writing and for the teacher who needs to keep up with ideas in fields closely related to his own. The new book surveys forty-two recent writings of wide variety and is marked by Dr. MacFarland's usual independence of judgment and catholicity of mind. It is more than a mere reflection of the contents of the books reviewed; it is a competent and personal evaluation of contemporary trends. One may wish at times that MacFarland's "liberalism" might be less confining, for it apparently puts up a barrier between himself and much that authors both of the theological left and of the theological right have to say.

This reviewer feels that chapters v and vi are the most successful. These are the chapters on world order and Christian history. This is to be expected because of the author's statesman-like interest in both the Christian and the world community. The book's scope, fairness, and reliability make it a work important in its own right.

ROGER HAZELTON

THE MIRACLE-STORIES OF THE GOSPELS

By Alan Richardson. New York: Harper's, 1942. 138 pp. \$2.00.

Dibelius and Bultmann by their discovery of the usefulness of form-criticism—which

would be better named "motif-criticism"—have challenged scholars to re-examine certain classes of gospel units. Alan Richardson, examining chaplain to the bishops of Newcastle and Sheffield, England, takes up the challenge in regard to Bultmann's category, miracle-stories. Bultmann—and Dibelius no less—maintained that this element in the gospels reveals by its very form a different origin and a different process of development from the group of pericopes that have apothegmatic or paradigmatic character. Richardson's book seeks to refute this conclusion.

The vigorous assertion of the very first sentence prefigures the whole book:

The miracle-stories form an essential and inseparable part of the Gospel tradition, and their aim, like that of every other part of the tradition, is to deepen the understanding of the mystery of who Jesus is and to set forth the implications of this recognition for the whole life and conduct of those who seek to follow him.

One cannot escape the impression that the author often talks past the form-critics, his verbal lances failing to engage theirs because he aims at a spot where his opponents are not. The spot where they fail to meet is one of time. As a sensitive, reverent, and scholarly exposition of what the miracle-stories meant to the church after, say, A.D. 125, the book is excellent—and for that period the author would find his thesis abundantly seconded by Bultmann in *Geschichte der synoptischen Tradition* (pp. 233 ff.) or, still better, in the essay "Zur Frage des Wunders," in Bultmann's book *Glauben und Verstehen*, which is to be heartily commended to anyone wrestling with the meaning of miracles for modern man. But the period with which the form-critics are concerned is that hitherto unexplorable period, A.D. 30-70. The disappointment which many have felt at the paucity of results which form-criticism can show for that period is due to failure to recognize that trail-breakers cannot be cartographers. Richardson rejects their hypotheses about the development of the miracle-tales, but he can offer no explanation for the difference in style upon which those hypotheses rest.

From the standpoint of sound exegesis the author's frequent recourse to allegory is dubi-

ous. He finds the barren fig tree of Mark 11 to be Judaism; the blind man of Bethsaida is Peter before his spiritual eyes are opened; the fish that broke Peter's nets in Luke 5 are the multitude of converts that "strained . . . the Church's organization . . . to the breaking point"! Such exegesis is perilously close to the bizarre typology of the eighteenth century. *Exegesis must read out, not in.*

Nevertheless, this book is a good antidote for overorthodox disciples of the form-critics to take. Its challenge to Dibelius to prove that there ever existed a guild of Christian storytellers, which Dibelius had to postulate to provide his *Novellen* (tales) with a *Sitz-im-Leben*, strikes at a tender spot. But the book is scarcely a *bouleversement* of the form-critical method.

The dedication "to the learned exegetes among all peoples . . ." is a beautiful acknowledgment of the supra-nationality of theology and a confession of faith in the God of Peace.

KENDRICK GROBEL

THE FIRST AUTHORIZED ENGLISH BIBLE
AND THE CRANMER PREFACE

By Harold R. Willoughby. Chicago: University of Chicago Press, 1942. ix+50 pp.+7 of unpaged facsimile. \$1.00.

There are many "firsts" in the bibliography of the English Bible. Professor Willoughby has added to his other studies in this field this fascinating monograph on the first English Bible to be "apoynted to the use of the churches" by the royal Defender of the Faith—the Bible, or series of seven Bibles, known as the Great Bible, also as the Cranmer Bible and the Cromwell Bible, issued 1539-41. Specifically, it is the second edition, April, 1540, with which he deals. In four concise chapters he treats its much-emulated and emulation-worthy typography, the false attribution of the title-page, the sonorous Preface by Archbishop Cranmer, and Myles Coverdale's editorial procedure.

The most original chapter is the one on the title-page. Here Professor Willoughby does again the thing for which he has become famous: spanning the gap between the mutually insulated fields of graphic art and the-

ology. Bibliographers of the Bible have consistently passed on an uncritical opinion that the artist of the woodcut title-page was Hans Holbein der Jüngere. Just as consistently, Willoughby says, historians of art have repudiated the Holbein attribution. As one competent in both fields, Willoughby adds to the art critics' grounds for repudiation and proves conclusively that Holbein was not the artist.

The facsimiles of the title-page and the entire prologue are clear and welcome. The latter is prefaced by a transcription "somewhat modernized" prepared by Mr. Herndon Wagers. The modernizing is laudably conservative. The reviewer dissents from the reading *having* (p. 42) for *haven* in the original: not the participle was intended, but the Middle English third person plural—witness *waxen* and *been* (*ter*) in the same sentence. Conjectural emendations are dangerous, but the reviewer ventures to suggest one as alternative to the transcriber's difficult deletion of *not* in the prologue's first paragraph: let *not* stand, and assume that the printer misread "hede not the spurre" in his copy as "nede not the spurre." If Cranmer's secretary wrote a manuscript hand, *h* and *n* would look much alike. And since the proofreader of the Great Bible missed other errors (*bearynge* for *hearynge*, p. 1, line 9; *bregges* for *dregges*, p. 4, bottom), why not this one?

KENDRICK GROBEL

THE FINE ART OF LIVING TOGETHER

By Albert W. Beaven. Rev. ed. New York: Harper's, 1942. 134 pp. \$1.60.

First published in 1927, this book demonstrated its lasting qualities sufficiently to be republished in revised form after fifteen years.

In simple, nonacademic language the author sums up his years of penetrating observations on the elements which make up happy married life. He begins with the problems of choosing a proper mate and carries his discussions through marriage and the gamut of family relationships to old age. His approach is always warmly human and distinctly religious, which serves to render the book more helpful to the average couple than the more scientifically objective secular writings.

Each chapter is a complete sermon and

demonstrates a technique for dealing with family relationships from the pulpit, as developed by Dr. Beaven while pastor of the Lakeview Avenue Baptist Church of Rochester, New York. That he is eager for other ministers to profit by his experience is evidenced by a Foreword in which he lists some helpful books for the guidance of the minister and an Appendix in which he suggests a complete series of sermon topics in the field of premarital and marital relationships.

PERRY DICKINSON AVERY

ALL THE TRUMPETS SOUNDED: A NOVEL
BASED ON THE LIFE OF MOSES

By *W. G. Hardy*. New York: Coward-McCann,
1942. 501 pp. \$2.75.

This stirring novel begins with the birth of Moses and ends with his death high atop the mountain overlooking the Holy Promised Land. In between is the story of his life as a youth, an Egyptian prince, a desert chieftain, Israel's deliverer, and founder of the religion of the God of Sinai. Through all of this story there is a fine sensitivity to the biblical story; an intelligent attempt to make it both plausible and illuminating; and a remarkable awareness of the great task of molding into a united people this groveling slave folk who had known little other than the cruel slavery of Ramses and his overseers.

The emphasis throughout is on that which is constant in human relations. The struggle

for Moses' loyalty and affection which Jochebed, his mother, waged against Princess Bint-Anath, who adopted Moses because she was without child and wanted a favorite whose cause she could champion in the intrigues of the court, is as timeless as living itself. So is the skepticism of Nun, the good Hebrew physician, who is one of the most finely drawn of Hardy's characters. Nun is the voice of the modern "enlightened man" who, in the face of that which is not clearly explicable, will not follow the people and attribute it to the intervention of God. After coming to know Nun in the novel, the phrase "Joshua, son of Nun," takes on new richness for the reader. Extraordinarily timely is the Hebrew underground movement led by Aaron, that wily and powerful, yet cowardly, brother of Moses. And then there is Tharbis, the Kushite woman whose fascination for Moses was so powerful that again and again it stood between him and the doing of the will of Jahweh, God of Sinai. Of all the additions to the biblical story, this one is most important. For many it will be the most disturbing. For others, this reviewer among them, this love of Moses for Tharbis proves to be a vehicle for many of the rich insights into that life which is a struggle to find and do the will of God.

The book is heartily recommended to all lovers of good reading who wish to add to their literary friends a group of real and living people who made history in the days of Ramses the Great.

BERNARD V. MUNGER

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It is advisable that a list of ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The starred books are especially commended by the faculty to ministers who want fundamental study material in the various theological fields.

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